

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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BRITISH AND FOREIGN BIBLE SOCIETY.

SIXTEENTH ANNIVERSARY.

(Concluded from page 147)

EXTRACTS OF SPEECHES.

The Bishop of *Gloucester*. I have listened to the Report with peculiar pleasure, and will leave to those around me to dwell upon the triumphs acquired by the accession of disciples to the word of truth. But may I be permitted to dwell for a short time on the subject of the enemies of this cause, and on an occurrence which has excited the attention, not only of every statesman, but of every Christian and every subject in the realm, to the perpetration of a crime which I will not mention. What has been the principle chiefly apparent in the leaders of this design? Hatred of the Bible, of its restraints and injunctions, wherever that hatred was avowed, or a complete perversion of its precepts, when they could not venture to avow a hatred of the Bible itself. I happen to know, from undoubted authority, that every one of these individuals had, previously to the commission of their crime, avowedly renounced his faith in the Scriptures. They found in those Scriptures an avowed opposition to their principles and practices; they would not renounce their principles and practices, and therefore renounced the Bible. Such is the absolute marked contradiction between the Scriptures and crimes like theirs; it has been seen in a variety of circumstances during the past year, and I think can be denied by no one, that the testimony of the enemies of religion in their conduct has proved the truth of its doctrines, while they have been defended by every resister of faction, and every decided friend of the laws of his country. Well then, my Lord, may we, amidst whatever trials we may meet with, call to mind this reflection and be comforted. But, my Lord, there are grounds not only for negative but for positive praise to this Institution. Bible Associations have been found effectual means of converting a large community of several thousand persons, once murmuring and disaffected, into a body of quiet, peaceable, industrious mechanics. Five years ago we saw the extensive community alluded to in a state of remarkable tumult and disorder, though they were in no greater distress than they were last year; but its streets were not now crowded with its idle and disaffected inhabitants, a Bible Association had been formed there: the time of trial came; the loom failed to produce more than a scanty subsistence, less and less every day; what was the consequence?—Cheerful submission to the will of God, and a desire to labour in any way, and their walls and

cottages echoed with these words, 'Be patient be quiet, be obedient to your superiors, better times will come.' Such has been the result of what, I believe, has been considered the most doubtful feature of our Society, a feature that must give pleasure to every heart that can understand and feel for the honour of his country. Surely then, my Lord, we have in this a demonstrated advantage of incalculable utility in our Society, an advantage which it is impossible fully to appreciate; and surely, from what we have seen and heard, we shall become tenfold more desirous of promoting that advantage in every city and in every town: and we shall now say, with tenfold warmth to this Society, Go on and prosper, go on and be the happy instrument in every country of uniting princes and people, and of binding them in no common bonds, but in the bonds of the Gospel. Go on 'till the lion shall lie down with the lamb, and till the whole earth shall be filled with the glory of the Lord.'

W. Wilberforce, Esq. at the close of an animated address, observed, In every part of the world, my Lord, we find some fresh triumphs continually presenting themselves to our notice. Our cause has triumphed over lust and cruelty in Otaheite, which had known us formerly only by the vices we had communicated, and the injuries they had received from us, but whom they now begin to know as their benefactors and their friends; they are beginning to feel the power and taste the sweetness as well as enjoy the comforts of Christianity. But, my Lord, I should never finish if I were to go from object to object, and notice every fresh occasion for triumph; and it is only a mind sober and chastened like your own, that is not liable to be intoxicated by such scenes as these; but we are reminded by the word of God that we are but labourers in his cause; the honour of the success is all his own; and it is our highest honour to be the instruments of diffusing the knowledge of his truth among mankind, as the only means of guiding them at length to his glory.

REV. WALTER GRIFFITH.

It is now about forty years since my attention was first awakened and turned to the study of the Sacred Scriptures. At that time there appeared in the great bulk of the people of the United Kingdom, an astonishing apathy about the Word of God. There were, it is true, a few who appeared to avow themselves as his followers: but they were extremely averse to come forward, and avow themselves as such in a public manner. But, this Society has formed an establishment, around which the cowardly may rally and avow themselves without a blush.

To this period, my Lord, succeeded another, called the age of reason; but which were in

truth the age of infidelity, impiety, and misery. At this period arose this Society, as it were to form a bulwark against that anti christian spirit which then threatened the land; and it has had the honour of seeing the Bible in higher repute, and more cordially believed, than it perhaps even was in Great Britain before. That age passed away, and passed away in a great measure through the influence of this Society:—and what do we now see? Princes of the blood, dignitaries of the church, and all that is illustrious by birth, or venerable for learning and piety, surrounding this Institution this day.

At my first acquaintance with religious subjects, infidelity seemed to be confined to a class of persons whose situation in life prevented them from giving effect to these mischievous principles;—but in latter days, it has descended even to the lowest orders of society; and what has been the effect it has produced? Hatred to God, and contempt of princes. I am one of those, my Lord, who are neither surprized nor discouraged by the late fruits of impiety and infidelity in this country. I see in these the manifestation of a principle which has long existed in the world, but which I have no doubt will cause this blessed book to be more highly esteemed than it has hitherto been. I have no higher wish than that infidelity may ever be coupled with disloyalty and impiety. But I correct myself, I think I have a still higher wish; and that is, that the friends of religion may put on righteousness as a garment, judgment as a robe and a diadem, and shine forth as lights in the world, and form by these means the most striking contrast to the advocates of infidelity. In this case, instead of two such young men as have this day presented themselves before you, we shall see princes themselves glad to come forward on your platform and acknowledge the benefits they have received from this Society. My mind looks forward with exceeding delight to the fulfilment of the prophecy, and if I have any desire to remain a few years longer here, it is only that I may behold the truth of the power of religion going forth throughout all the world, and all the ends of the world seeing the salvation of our God."

Rev. B. W. MATHIAS, Secretary to the Hibernian Bible Society, addressed some striking facts in proof of the eagerness of the Irish to receive the Scriptures in their own tongue. One poor woman had always manifested great shyness to hear the Scriptures, till they were sent into that neighbourhood in her own language. She heard them read by a person who possessed them; she heard with increasing interest, and was anxious to obtain a copy herself, that she might have it ready when any one happened to call at her house who could read it to her. Not content, however, with hearing the Scriptures read by others, she wished to be able to read them herself, and she actually went above a mile from her own home that she might be taught to read.

Another woman had obtained a Testament by her subscription: she was visited by some

ladies, who, seeing from the circumstances of her distress, that her means were very scanty, were anxious to know how she became possessed of it. "To tell you the truth, ladies," said she, "I saved my little subscription out of my fuel, and by it obtained the Holy Scriptures."

I mention these as proofs of the salutary influence of the measure adopted by your Society, of printing the Scriptures in the Irish language and character. A noble lord, yesterday, alluded to this, in this place and he did it from experience: for in the quarter where he resides the benefit of the measure is particularly felt. A friend of mine has told me, that he has in that part seen groups of the people assembled to read the Bible in their own language, who would not have listened to it in any other.

We have in Ireland some desperate characters, called ribbon men, who are unhappily frequently in a state of tumult, and disorder. In some of those tumults lives have been lost, and some of the parties have paid the forfeit of their lives to the laws of their country. By chance shall I say? no, by divine providence, one of the copies of the Irish Scriptures came into the hands of one connected with eight other ribbon-men. He was struck with it himself, and read it to his companions:—they become interested in it, and the happy effects were that they all renounced their attachment to ribbonism. I shall keep my stand on this ground my Lord, though it has been gone over before me. Would you see the influence of infidelity, go to Cato-street:—would you see the influence of the Bible, look at the eight ribbon men.

R. GRANT, Esq.

The Bible by the efforts of this Society has been circulated through Great Britain and Ireland and a thousand other places, where but for your exertions it would never have been known; and upon such an anniversary we seem to meet like travellers who in the course of an arduous and an adventurous journey gain some eminence, rest themselves awhile, look back on all those scenes through which they have travelled together—scenes of various fortunes and vicissitude of occurrences, and animate and encourage each other for what they have yet to perform. On such an elevation we are now standing; and when we look back upon the vast map of the country we have travelled in our coursethrough so many occurrences, some painful, some more joyful, but none I think that can properly be called discouraging, we feel the necessity of particularizing or confining our attention to one or two of these incidents which have interested us in our progress.

I cannot help calling the attention of the meeting to a circumstance related by a worthy coadjutor of this Society, the Rev. Mr. Jowett, who, in describing the result of a visit which he had made to the coasts of the Mediterranean, and particularly those of Egypt and Asia Minor, and in expressing the feelings which crowded upon his mind observes, that the opportunities which Athens possesses for

works of Christian philanthropy, by the numbers of its visitors are very great, and that Athens is therefore a city with which the Bible Society ought to be associated. And now what must have been his feelings when in the last year a Bible Society in connexion with your parent Society has been formed, is now in existence, and in actual operation?

I cannot describe the emotions with which I heard this remarkable circumstance. Having been excluded from Rome, you made your stand in what was in fact the capital of ancient Greece. That city may again entitle herself to the appellation of the eye of Greece. It was, as your lordship knows, the exertions of the inhabitants of that city which gave us the Fables of Homer; and fame has immortalized the researches of those who first brought forth those immortal works, and gave them without gloss, note, or comment. But a higher boon is reserved for the same city; and it will now we trust, give to the world works coming from a higher hand, and far more interesting to the human race; which inspire all the hope of man, and impart all the happiness of another world.

You have gained conquests unknown to former conquerors; but what have been your arms? they have been new indeed. You recollect when one of the ancient warriors sent his sword to one who returned it as not being invincible. "I sent you my sword," (said the warrior) "but not the arm which wielded it," but I mention this, because it really suggests a noble contrast; it is not the arm, but the sword with you; it is not the vigour of your thrust, but the excellence of your metal. I would not detract from your merits; your committee at home, and agents abroad are beyond the praise of man; but if your efforts had been directed in any other manner, and not to the distribution of the Scriptures, without note or comment, very different effects would have followed. Your power is nothing but the irresistible might of weakness; your courage nothing but patient continuance in well-doing; your invasions, visits of mercy; your cry of battle, peace on earth, and good will towards men.

LONDON MISSIONARY SOCIETY.

TWENTY-SIXTH ANNIVERSARY.

(Concluded from page 150.)

Rev. Mr. Knill, a Missionary who laboured in India, but who was obliged to return on account of his health.

My dear Christian friends,—I would wish to transport you, in the feelings of your mind, from this sacred place, to that land of idolatry whence I came. In Madras there are 300,000 precious souls all given to idolatry: but I was forced to quit that interesting field of la-

bour for one which was considered more salubrious. As I was travelling, about 200 miles from Madras, I halted one evening at a place where I intended to remain that night. All around me was favourable to meditation, and my heart was drawn out to the Father of Spirits. I took a walk along a path which led to a temple; the officiating priest was performing the duties of his office—lighting the lamps, and decorating the image, to receive the adorations of the people; the image, which was stone, was the figure of a bull; it was painted black, and adorned with flowers. I stood amazed to think of the awful state of apostate man; and while I was thus meditating, I heard a great noise; and turning my eyes towards the place whence it came, I perceived the element as it were all in a blaze! I soon saw that it proceeded from a multitude of persons who were approaching that place. There was a great number of men, women and children, ten or twelve thousand I think,—some leading sheep, some goats, and some lambs. I immediately discovered that they were going to sacrifice in another, a larger temple, which exhibited at once every thing grand in its formation, and every thing that could degrade the mind. There they sacrificed the animals which they had brought, and then returned to their families, who had kindled about a thousand fires on this large plain. There they took their victims, that they might eat and drink, and rise up to play. I felt for them—I prayed for them—and I vowed to the Lord that if health and strength were afforded to me, I would labour with tenfold diligence to make known to this people the riches of the grace of Christ. Oh, my friends, we must go to some idolatrous country to see the value of the gospel and its effects upon the character of man. I know not that there was one Christian within two hundred miles of this place.

Mr. Knill then mentioned his removal to Travancore, where Mr. Mead was labouring very usefully. Mr. M. said he, had visited many of the people on their dying beds, who expressed their hope of salvation by Jesus Christ. When he

commenced his labours there, about a year before, there were about 900 persons professing Christianity: since which, about 1000 were added: there are now ten congregations and schools.

Mr. Knill mentioned his going to a place where about 700 people were assembled; 300 of whom could not go into the chapel. A short discourse was delivered from that charming passage,—‘God so loved the world,’ &c. they listened with great attention: and sometimes you would see the tears trickling down their black faces, and you would have been delighted to observe the pleasure with which they heard of the love of God to a guilty world. Those who were without, requested me to visit them. I did so; and as I advanced, they all rose up, not to worship the black bull, but to praise the Lord who had sent a missionary among them. I am persuaded no missionary there ever wished himself back again; they all count it their honour and their happiness to be thus employed in the work of the Lord. There are many young men here whose hearts beat high in this cause; and I can say that the visits of the Son of God are not less frequent in Travancore than they are in England, and it is his smile which makes this desert to blossom as the rose.’

Mr. Knill proceeded to give an interesting account of the schools, of the reflections of some elder people, who said there were none of these good things when they were young, and of the happy death of a converted Hindoo. And then added, ‘O I have seen enough to fill my soul with rapture till the day I shall close my eyes on all terrestrial scenes. Colonel Munroe has been a great friend to Mr. Mead and the mission, and I rejoice in it. We mentioned to him that we were desirous of increasing the schools, but we could not do it without assistance.—A piece of ground was pointed out as being desirable, and he kindly obtained it for us. This will be sufficient, when drained and cultivated, to support a great number of children. And were it in my power I would gladly lay down £100 to carry this design into execution, and think it the happiest moment of my life;

but for my part, I must say, ‘silver and gold I have none,’ but if I had 1000 lives I would consecrate them all to this work. Perhaps, my friends, I shall never see you again. Oh pray that God may keep me humble, make me useful, and fill me with love to precious souls.

Rév. Mr. Collison then read a letter from a gentleman, who having perused an article in the *Missionary Quarterly Chronicle* referring to the above donation of land, and the need of money to cultivate it, had most generously sent to the Society that very sum which Mr. Knill had mentioned. A bank note for £100 was then presented by Mr. Collison, from his friend, to the Treasurer. This information being totally unexpected, produced a very delightful effect on the meeting, and a vote of thanks was given with heartfelt gratitude to the unknown benefactor.

Divie Bethune, Esq. of New-York, who was providentially present, spoke to the following effect:—

Sir, Friends and Brethren.—Having arrived here from a far distant country, and unexpectedly called upon to address you, I hope I shall find you to be, as you have been in more important concerns, the stranger’s friend, and that you will bear with me in the utterance of my heart; for though I cannot express what I have felt this day, I would just remark that the scene must be much more impressive to me, than to any of you who have been regularly favoured with these anniversaries. My soul has often rejoiced in the labours of this venerable society and its success; but never before had I the privilege of meeting with you on these occasions. The only argument that could have induced me to rise is, that I am the sole representative of Missionary Societies in a distant part of the world, with whom I have been privileged to act for 23 years. With so many feelings pressing upon my mind, you will not be surprised that I am unable to express what I now experience. When I consider how many souls, born in ignorance, have been enlightened in the knowledge of the truth by means of this society, and are now received into glory, how delightful and overwhelming is the thought!

I have come over a world of waters, three thousand miles, under the protection of my heavenly Father, and how delightful is it to find my Redeemer worshipped in the *old* world as he is in the *new*—to behold Christians united to spread the salvation of Jesus Christ, and to hear the songs of praise raised to the throne of God and the Lamb. I desire to thank God that I did not arrive a day later than I have done, or I should have lost this feast of love. I delight to meet the Missionary Society—I delight to meet them in London: but it gives me infinite delight to meet them in a Methodist chapel. I delight to see the fruits of the Spirit of God in this country as I have seen them in that which I have left. With Methodist brethren I have gone arm in arm in their labours of love; and I have embraced them to my heart in the exercise of Christian affection. This unity is one of the fruits of the Spirit, and without that Spirit, men are at least uncertain in their professions of allegiance to Him who said, 'By this shall all men know that ye are my disciples, if ye love one another.'

Mr. Bethune next adverted to the late daring efforts of Infidelity, and rejoiced in the noble efforts of British Christians in resisting them; he then referred to the blessed effects produced by the Bible in America. 'What, said he, was the state of that country whence I came? Who went to that country, and for the first time raised the standard of the Cross in the Western world, but the puritans of England? They went and found it a waste howling wilderness: they landed on the rocks, entered the country, the trees of the forest bowed before them, and the Temple of God was reared, and now, over a wide space of 10,000 square miles, prayers and praises to God are offered where once nothing was heard but the war-whoop sounding louder and louder, and where little was known but the tomahawk or the scalping knife.—These are proofs of the triumphs of the Cross of Christ in that country. I am happy to say, we have Missionary Societies in America; but they are but scions from the parent stock, and the fruit, if they bear fruit, is just like yours.'

Mr. Bethune then gave an interesting account of Missionary and other Societies in America, which gladdened the hearts of the assembly; but we have not room to detail them. After which this welcome stranger thus expressed himself, 'I cannot conclude without acknowledging the honour done me in being called to stand before this Society; it is a society for which I shall ever feel, and in the prospect of your further success, my heart swells with delight; but there is one feeling, in which you cannot unite with me—I have the pleasure of being a Foreign Director in my native land!'

Rev. Mr. James addressed the Meeting to the following effect:—

Sir—At this advanced state of the proceedings of this interesting meeting, when our time and strength are exhausted, though our patience is not; when dazzled by excess of brightness, our intellectual vision is aching with those successive flashes of eloquence which have been darted upon it; when our hearts are trembling with emotion, and almost longing to be at rest,—it would be unpardonable in me to detain you long: and yet I cannot content myself with simply reading the Resolution in my hand. That individual must be either more or less than human, who can have seen what we have seen, and heard what we have heard, and not have felt to the very bottom of his soul. Our smiles and our tears, like sun-beams in the rain, have been mingled together, and, like the vernal showers which fall on the earth, are intended, in a moral sense, to make it bring forth and bud. It would be quite unnecessary for me to dwell upon the great object in which this Society is engaged. I shall only state a little anecdote which fell under my own notice:—

Travelling in North Wales about four years ago, in this most excellent cause, with a gentleman of the Principality, he suddenly arrested my course to relate a circumstance which had taken place in that vicinity. One morning, said he, four children went out to gather wild berries on the mountains; toward noon three of them returned to the village, but the fourth was missing: the ag-

onized parents immediately proceeded in search of the little wanderer, but he was not to be found. They then applied in their distress, to me. As the best expedient which suggested itself at the moment, I ordered the village bell to be rung, and called the inhabitants together. Being assembled, I briefly stated the circumstance of the lost child. Eighty persons immediately volunteered their services to go in quest of the babe.—They were so arranged, in different parties, as to search the whole of the mountains and vallies in their different routs. They met at dusk; but no traces of the little wanderer had been found. They assembled again the next morning, and renewed their search, but still to no purpose; for on meeting again in the evening we heard the melancholy tidings that the dear babe had not been discovered. I exhorted to perseverance; and the next morning they again proceeded on their search, and after several hours had elapsed, the child was found fast asleep in that gulley, said my friend, pointing to the spot, down which a mountain-torrent rolls in winter, but which is dry in summer. He was brought back in triumph to his parents, who received him with delirious joy, and the whole village was glad as at the tidings of a victory.

Now, Sirs, we should all despise the marble-hearted monsters who would say, What! all this concern about a child of four years old? But every parent's heart and every feeling heart, will justify their solicitude, and sympathize in their sorrows and their joys. Now then, what is the object of this Society? Has one individual of the human race wandered from his father's house, and strayed on the dark mountains of idolatry and sin, where he is in danger of being eternally lost? And are we assembled this morning from almost all parts of the kingdom, all denominations of religion, and the four quarters of the globe, to send out messengers to explore every mountain, and every wood, and every valley, to find this single wanderer and bring him back to God? Surely every heart that is impressed with the value of the soul would go with us in this work; and there

is not an angel in glory who would not say it was an object worthy of our exertions. But it is not the loss of *one* soul, nor a village of lost souls, nor a city of lost souls, nor a country of lost souls, but a **WORLD** of lost souls, whose wretched, ruined state, we are assembled to commiserate and relieve? Had this little Cambrian perished upon the mountain top, it would have been to him the mount of ascension for his youthful spirit to the realms of immortality; and instead of returning to the village of his parents, he would have been borne on angels' wings to the city of God; but souls that die in sin are lost for ever to heaven, to happiness and hope. What a motive to exertion in relation to our object!

Where is the man that can lay his hand upon his heart, and say, before the Omniscient God, that he has done all he could do, and all he should do in the great cause? What we have seen and heard of religious zeal as yet, is but the twilight of the Missionary Society, not the twilight of the evening, which is soon to be followed by the shades of night, but the twilight of the morning, which is to shine brighter and brighter till the perfect day.

We are called then, Sir, to fresh energy in the cause of missions. There is not an individual here who ought not to go home and consider what he can do more than he has done in this cause. I may here be reminded perhaps that these are not the times to call for fresh exertions of a pecuniary nature; but, Sirs, it has been the glory of this Society that it has flourished in bad times. Our bark was launched in a season of national tempest, which it was supposed it could hardly outlive: we heard the winds howling around it, and saw infidelity, like the fury of the storm, mocking all our efforts: but we have beheld it pursuing its career in triumph amidst every scene of danger, and shall we now begin to fear? O, no! The friends of missions are not to be appalled in their minds, or checked in their zeal by the cry of bad times. I may be told by some, that this is the mere declamation of enthusiasm.—If so, it is the same enthusiasm as

showed in the bosom of the Son of God when he undertook the redemption of the world—which inflamed the zeal of apostles—marshalled the noble army of martyrs—nerved the soul of Luther and the Reformers—and in such company we need not blush—I am not to be frightened by a term so plastic. Give me a spirit that will subvert the foundation of error, and overturn the system of idolatry; that will hush the groans of creation, and dry up its tears; that will beckon the virtues of one world to advance till they meet the felicities and glories of another, and men may call it Beelzebub if they will, but I know that its origin is in heaven, its father is the eternal God, and its work the salvation of the human race.

But some persons may suppose that their situation in life is sufficient to exempt them from doing more than they already do in this cause; but in this case ingenuity should supply the place of affluence. I know a Lady of high connexions, distinguished piety, and eminent talents, who, from the moment she became the partaker of divine grace, was only desirous of living to the glory of God, and of promoting his cause in the world. What can I do, thought she, to extend the sphere of my exertions for the honour of Him who hath done so much for me? Having a correct knowledge of the art of painting, she determined to employ her talents at the pencil, and copied in miniature some of the portraits of the most distinguished artists, in order to dispose of them for religious purposes. One of them sold for thirty guineas: ten of which she immediately gave to this society, and twenty to other Institutions. The produce of all her productions is to be devoted in the same manner.

And are there not some here, who by the exercise of a little ingenuity, may contrive some means of employing the gifts which the God of nature has conferred upon them, to promote his cause and glory in the world. There are many, Sir, who owe to religion, not only all they hope for in the future world, but all that they enjoy in the present life. I

have heard of a man and his wife, still living, who in the ardour of their gratitude to God for his grace, thought it was their bounden duty to express their obligations by some signal act of zeal. They accordingly went to a gentleman, whom they thought capable of advising them, and who is well known in the religious world, and said, Sir, We are under infinite obligations to divine grace, we have been thinking what we can do for the cause of God, and desire to employ this sum for the purpose; at the same time putting some notes into his hand. He turned up the corner of one of them—it was £1000 bank note—another, it was £1000—another, it was £1000—another, £5000—another, £100—making £3600, given as an expression of their gratitude for the salvation of their souls, and for the promotion of his glory. The gentleman hesitated about taking it; but they replied, Sir, if *you* don't take it, some one else shall, for we have devoted it to the cause of God. They were both in one tale, though in a better cause than Annanias and Sapphira. The circumstances of their case were inquired into, it was found they could spare it; accordingly a chapel was built with the money, in their native village, and the gospel preached where the joyful sound was unknown before.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

At the Anniversary held at Freemasons' Hall, Friday, May 5, the company was very numerous and respectable.

After the children of the Jewish school had sung, at the front of the platform, Isai. ix. 6, in Hebrew;—a hymn in English;—4 verses of Exod. xv. in Hebrew;—and respectfully retired;—Sir *Thomas Baring* (the Chairman) said, Ladies and Gentlemen, the object of this Society is the conversion of the Jews, and to bring the nations of Israel to the knowledge of Him whom to know is life eternal. We cannot, however, accomplish this important object. None but He who said, "Let there be light, and there was light," can "shine into the

heart, and give the light of the knowledge of the glory of God in the face of Jesus Christ." But it is also true that, in spiritual as well as temporal concerns, God works by means; and that if we sincerely pray for the conversion of the Jews, we shall not cease to use every means in our power for the accomplishment of this important object. You have just witnessed, that "out of the mouths of babes and sucklings God hath ordained praise." If any of the unconverted sons of Abraham are here, I would say, All we require of you is to search your own scriptures: they "contain the words of eternal life;" and "these are they which testify of Jesus." That blood which your forefathers shed on Calvary is ready to flow in streams of mercy to you. Come then with us, and we will do you good.

Rev. C. S. *Hawtrey* read an abstract of the Report, referring for farther information to the Jewish Expositor for May. During the past year eight auxiliary societies have been formed in this country. The Edinburgh and Dublin Societies are proceeding with success. Societies have also been formed, or are forming, at Brussels, Franckfort on the Maine, and Amsterdam. To the latter of these cities the Rev. Mr. Thelwall is preparing to proceed as a resident minister. Forty boys and forty-one girls are in the schools. One girl, since the last Anniversary, the Committee have every reason to believe, has joined the church above. Two editions of the Hebrew New Testament were printed last year, and a large number of Tracts in Hebrew-German, and German-Hebrew. Many other interesting details were given.

The *Treasurer* stated, that the receipts of the last year had amounted to 11,201*l*.

R. Grant, Esq. In the translation and dispersion of the New Testament in the Hebrew language, the Society are attempting a thing which must be successful. On the education of the children of Jewish parents, you have heard an appeal beyond the power of eloquence.—You have heard them "sing the Lord's song in a strang land." And though

their scribes and priests may be offended at us, we have still the pleasure of seeing the children in the temple, and again crying, "Hosanna to the Son of David!"

W. Wilbeforce, Esq. The Jews are beginning to awake from their long slumbers, and are reading in their own language the New Testament of our Lord and Saviour. The hearts of christians, too long hardened to the cause of these unhappy people, begin to feel what is their duty to their elder brethren. How could the Jews have any favourable idea of a religion which loaded them with reproach and persecution? How could they be expected to consider their persecutors as the servants of a merciful Saviour? But now, even among the lower orders, the Jews are no longer the degraded and despised people which they formerly were. I confess that I have not been sufficiently forward in this great work before; but in future I hope to have the happiness of attaching myself more particularly to this object.

Rev. *Charles Simeon*. I am no friend to an over sanguine expectation. I wish persons not so much to expect the Jews to be converted by thousands, as to thank God that they are converted one by one. to hail this as the dawn of a brighter day; and to labour under God for the promotion of his glory, and the good of his people. I could have brought to you a Jew, who would have filled your souls with joy; one who is under my care, and that of Professor Lee; who understands Latin, Greek, Hebrew, Arabic, and Persian, and yet possesses such a child-like disposition as is seldom seen. I would have brought him, but I thought, Here is a lovely peach; if I put it into their hands, they will take off all its bloom. I have his life, but I have not published it; and I will not; because if you see it, he will, and therefore I conceal it. If you persecute him, you will do him no harm; but if you praise him, you will. I have very great joy in seeing such a one about to go forward as your servant, to spend and be spent in the cause of the Saviour.

Rev. N. B. *Solomon* gave a pleasing account of the prospects in Germany.

Amongst the speakers were Lord *Calthorpe*, Lord *Gambier*, the Bishop of *Gloucester*, the Rev. G. Noel, and Dr. *Babington*.

The Report having been read, the following resolutions, among others, were unanimously passed.

Resolved—That the increasing readiness of the Jews abroad to receive the New Testament in Hebrew, the unprecedented spirit of inquiry which they manifest on the subject of the Christian religion, their growing desire after some kind of religious reformation, and the general opinion which prevails amongst them, that some important change in their condition is about to take place, are viewed by this meeting as circumstances of so encouraging and auspicious a nature, as ought not only to call forth their thankfulness to the Almighty, but also to animate them to renewed exertions in that labour of love in which this Society is engaged.

Resolved—That this meeting hails, with peculiar satisfaction, the efforts which are now making by the servants of God in Scotland and America, to send forth Missionaries to carry the glad tidings of salvation to the descendants of Abraham, and thankfully views them in connection with the establishment of Societies for the promotion of the cause on the Continent, as hopeful symptoms that the Christian Church is about to be generally awakened to a sense of their duty towards their long neglected brethren of the house of Israel.

The cordial reception which the Rev. Messrs. Way and Marsh met with in Ireland, will be seen by the following letter from the Rev. Lewis Way, which did not arrive in time for the Annual Meeting.

Monastreven, April 30, 1820.

My dear friend—The common excuse for not writing, "*I had no time*," is LITERALLY true with respect to Dublin. We arrived only the day before the Jews' Anniversary, which, *the last* in England, is *THE FIRST* in Ireland. *Beginning at Jerusalem* was, I am persuaded, attended with the blessing of the

God of Abraham. As you were a witness of the interest excited by our great cause in Cornwall, I need only tell you that it is ten fold in Ireland. Dublin, the heart of the kingdom, is so warm in the cause that we think some of this vital heat will be found in the extremities, which we therefore mean to visit. Judge Daly was our Chairman, and opened the meeting, which the Bishop of Kildare closed, with a most energetic and apostolic exhortation on the importance of our Society, as the crown and completion of all others, shewing how the Jews are to become, according to Scripture, the *last and best missionaries*, and the true *interpreters of the word of God to the Gentile world*.—Our exertions were by no means *terminated* by the Meeting, for besides the two sermons at which (*laus Deo*) £180 was collected, we were called upon to testify daily, *and prove out of the Scriptures*, from morning to night, and from house to house, that salvation is of *the Jews*. The Scotch have *heads*, the English *hands*, but the *Irish hearts*, and *their desire* is, that Israel may be saved:—this triple cord, bound with love, will not easily break.—The Irish *never persecuted* the Jews, and now they are *blessing them*. As I cannot make a long speech to the Freemasons, pray make a short one for me, and say I wish them *good-luck* in the name of the Lord.

I am, yours, &c.

L. WAY.

To the Rev. C. S. Hawtrey.

REV. N. SOLOMON.

The Rev. Mr. Solomon proceeded soon after the Anniversary Meeting to the residence of the Rev. Thomas Scott, of Aston Sandford. Under the roof of that venerable and faithful servant of God, he will devote himself uninterruptedly to the completion of his translation of the new Testament into the language of the Polish Jews. This, it is hoped, he will be able to accomplish in a few months, when, under the divine blessing, he will return to Poland, to circulate it amongst his brethren.

KHAMIES BERG.

(In Little Namaqualand—beyond the Colony)

WESLEYAN MISSIONARY SOCIETY.

Letter from Jacob Links, Native Assistant.

JACOB LINKS is a Hottentot, and is Assistant to Mr. Shaw, Missionary at this Station of Leelie Fontein, or Lily Fountain, near Khamies Berg.

Jacob Links has given a very natural and striking account of his views and feelings in the following Letter to the Committee. It is dated Nov. 19, 1819:—*Missionary Register.*

Unknown but Reverend Gentlemen—

The salutations which you sent, I received from our beloved Teachers; and wish you and the Society much peace and prosperity, in the Name of our Lord. I have long been desirous of writing you concerning my former and present state; but, on account of my weakness in the Dutch language, I have been hindered. I hope, therefore, that your goodness will excuse and wink at my mistakes.

Before I heard the Gospel I was in gross darkness, ignorant of myself as a sinner and knew not that I had an immortal soul: nor had I any knowledge of Him, who is called Jesus. I was so stupid, that when a Hottentot came by us who prayed to the Lord, I thought he was asking his Teacher for all those things of which he spoke in his prayer. Some time after this, another Namaqua came upon our place: he spoke much of sin, and also of Jesus: by means of his conversation, I was very sorrowful, and much affected, and knew not what to do. My Mother having some leaves of an old Dutch Psalm-Book, I thought if I should eat them I might there find comfort. I ate the leaves up: but my sorrow was not lessened. I then got upon the roof of an old house to pray; thinking that if I were high, the Lord would hear me better: but I found no deliverance. I then ate all sorts of bitter bushes; for so I thought the Lord might possibly have mercy on me: but my heaviness did not then go away. I then heard that I must give my cause over to Jesus, and tried to do so; by which I found much light. There was no one in this country to tell us of Jesus; and I desired to go to the Great River, to learn from the Word.

I was now persecuted both by Black and White. The Farmers said, if we were taught by Missionaries, we should be seized as Slaves. Some said I was mad; and my Mother, believing the Christian Men, wept over me. After this, a Missionary on his journey towards Pella, remained some weeks with our Chief, but being in the Bushman Land with cattle, I heard nothing. Then our Captain and four people went to seek one who could teach us. I was at this full of joy; and, when they returned, and I saw our Teacher, whom the Lord had sent us; that was the happiest day for me that I ever knew. Through the Word that the Lord gave our Missionary to speak, I learnt that my heart was bad, and that the precious blood of Jesus alone cleanses from sin. Now I found that Christ is the Way, and the Sinner's Friend. I feel pity over all people who do not know God. I often feel sweetness for my soul whilst I speak about the Gospel, and my own experience in the Lord.

Before our English Teacher came, we were all sitting in the shadow of death. The Farmers around us told us, that if we prayed, they would flog us. Some of them threatened to shoot us dead, should we Namaquas call on the Name of the Lord. They said, we were not men, but baboons; and that God was blasphemed by the prayers of Namaquas, and would punish us for it. Now, we thank the Lord, that he has taught ^{us} ~~us~~ ^{us} that he has also given his Son over ^{for us} ~~us~~ ^{us} death ^{for us}. We hear that English People pray for us, and hope they will not forget us.—The society of all praying people are by me saluted.

An unworthy Namaqua,
JACOB LINKS.

MADAGASCAR.

LONDON MISSIONARY SOCIETY.

The Missionary Register contains the following account of the Climate, Language, Manners, and Religion of Madagascar, collected by Mr. David Jones and Mr. Thomas Bevan.

The face of Madagascar, so far as we

observed it is generally level, woody, and very fertile. Almost every species of tropical productions comes to perfection here. A ridge of mountains runs through the middle of the Island, from north to south, which may be seen from the coast. There are many marshes and much stagnant water. From December to March, when incessant rains inundate the country, the heat of the tropical sun is excessively oppressive.

The Madecasse Language is pleasing to the ear, and is said to be very copious; but it is of difficult attainment. We have collected a pretty large vocabulary of words; and also a considerable number of the more customary and familiar expressions, which we find very defective as to grammar. We hope, in time, to be able to reduce the language into some grammatical order. Before our departure, we could speak almost every thing that it was necessary for us to address to the Children, in their own language.

The Natives are very willing to cultivate their land; but they want instruction and excitement. One of the Chiefs assured us, in the name of several others, that they would betake themselves immediately to cultivate cotton, indigo, tobacco, &c. if they were certain that they could sell them; they had never had encouragement to cultivate the earth: and always thought that the only articles in request among the Whites were slaves, bullocks, and rice!

In the interior, many Arabs reside. They have introduced many of the arts of civilization. At Radama's Capital, which lies about 150 miles west of Tamatave, and which is thought to be the most populous place in the Island, they are very numerous. The manufacture of silk cloth and silver work is carried on there.

What we were able to learn concerning the Religion of the Malegaches, is as follows:—

They believe in a Supreme Being, whom they call Zangahara. They consider him as the Creator, Preserver, and Governor of the Universe: when they speak concerning him, their counte-

nances immediately assumed an unusual solemnity: what a reproof is this to those Christians, so called, who profane the Name of God! They have no places of religious worship, but they pray with great earnestness to Zangahara on particular occasions; as for instance, when they are about to cross a river, for success in war, for the recovery of the sick, for the growth of their rice, &c. They believe that the souls of all good men, after their death, ascend to Zangahara, and live for ever in perfect happiness in his presence; but that the souls of all bad men (who according to their ideas are those only who are guilty of heinous crimes, such as murder, theft, perjury, and the like,) are delivered over to the Evil Spirit, to be tormented according to their demerits. This Evil Spirit they call Ang-gatyr, and believe him to be the author of evil; they consider him as possessing a very extensive influence, and are consequently very much afraid of him; they say, that he is frequently seen in the woods, sometimes in the form of a man, and at other times in that of a beast: alway before they take their drink, they sprinkle a few drops of it on the ground: this is done as a tribute to the Evil Spirit, in order that he may not hurt them. There are many traces of Judaism amongst the Malegaches; they practise circumcision, and offer the first-fruits of their harvests to Zangahara, and drink-offerings of various occasions, and also pay deference to the new moons, &c. but they do not observe the Sabbath. Of the knowledge of the Saviour, they are entirely destitute; but we trust that the time is not far distant, when the name of Jesus shall be known throughout the Island of Madagascar. When we first intimated to the Malegaches our wish to commence a School immediately after we should obtain their permission to instruct their Children, they not only manifested great pleasure at the proposal, but several of them said, "If our Children are taught to read and write, and to love Zangahara, and all men, there will be no wars!" which excellent idea we endeavoured to cherish.

CHEROKEE MISSION.

To the Editor of the Religious Intelligencer.

DEAR SIR—In the month of November last I had the pleasure of forwarding a donation from a number of small Societies and individuals in this and the adjacent towns, consisting principally of clothing for the Mission School at Brainerd; and have since had the satisfaction to receive in return the following letters. If you think proper to present them to your patrons, through the medium of your valuable paper, they are at your disposal.

Yours respectfully,

ALBERT NORTH.

Olsego, N. Y. June 26, 1820.

BRAINERD, May 14, 1820.

Respected and endeared Brother in the Lord.—With inexpressible gratitude, your friends at Brainerd acknowledge the reception of your very valuable box of clothing and precious letters which arrived May 8th, with several others in good order. As crowding business and feeble health render it quite impracticable for my father to write, he has referred it to me to answer the letters; and although it would be more desirable to present them in his name, yet I trust they will be acceptable in this way, when I mention that the numerous cares and weighty charge which must necessarily devolve upon him, appears evidently wearing upon his constitution.

All the clothing you sent will be very useful in our numerous family. In these as in many other like expressions of Christian benevolence, we notice the kind hand of our Heavenly Guardian, who anticipates all the wants of his children, and richly supplieth them with every needed good. Indeed, were it not for the seasonable supplies which are sent from time to time so exactly suited to our necessities, we could not sustain our heavy burden; but must long ere this have sunk in our overwhelming cares, and the work have been greatly retarded. But the great Lord of the harvest, He who hath promised his Son the heaven for an inheritance, knows perfectly well how to accomplish his purposes, how to carry on his work from step to step, and will, by the mighty power of his grace, lead on the whole army of his redeemed people against all opposition, till he shall have ushered in that glorious day of millennial splendour which has

been long promised and is now beginning to dawn upon the earth. The work here continues to prosper, and though, at times, we imagine an intervening cloud; yet again the light appears with increasing brightness, and we find, from time to time, fresh cause to renew our confidence in God, and to persevere in the good work which he has given us in this our highly privileged station.

With respect to the school and congregation here, although we cannot say as in times past, we are daily surrounded with those who with streaming eyes and anxious solicitude, are enquiring the way to life and salvation; yet we can say the still small voice has not wholly left us. Two very promising youth were lately added to our church, viz. David Brown and John Arch, who appear to be entirely devoted to doing good among this people. D. Brown, who is a younger brother of Catharine, left us last week for Cornwall, Conn. where he expects to receive his education. We have now three local schools projected, two in operation, and a third about to be commenced. Brother Butrick is engaged in one at Creek Path, about one hundred miles west of us. The call was so urgent there, that although brother B. was much needed here, it was thought best for him to go to commence the school and to stay until some other teachers could be sent to take the place. Brother B. left us last April. As soon as he arrived there, the natives united and built a very comfortable house, and in less than two weeks after his arrival the school was commenced. He has about 50 scholars, and more are wishing to attend. Brother B. thinks there will be a sufficient number for two schools, and that they will put up another house for the girls, as soon as a female teacher can be sent. More than one hundred attend worship on the Sabbath, and all appear very attentive. Of several he has hope that a work of grace is begun in their hearts. The children appear well and learn fast. Some of them were spelling in three letters in less than three weeks, who could not speak a word of English. Brother John Arch, of whom I spoke, is with brother B. assisting as an interpreter,

and also in teaching. Brother John has been in school only about one year; he reads in the Bible and writes quite intelligibly. He is a young man about 25 years old, a full cast Cherokee who came from the thick shades of the forest. In many parts of the nation they are calling loud for schools and preaching to be sent among them. O will not our call be heard, come over and help us? The harvest truly is great, but the labourers few. Truly it may be said of this western wilderness, here is a large field white to the harvest: for it is not this nation only, but all of our red brethren to whom missionaries have been sent, are calling, with open arms, for schools and teachers to be sent among them.

Dear Sir, we are witnesses that God is hearing the prayers of Christians; and will not this encourage them to pray more fervently that the great Lord of the harvest will thrust forth labourers into his harvest till the knowledge of the Lord shall extend through every tribe and nation, and the whole earth shall be filled with his praise.

Yours in the best of bonds,

SARAH HOYT.

Mr. Albert North.

The following letter, to the Burlington Beneficent Society, was enclosed in the letter from which the above is copied.

BRainerd, May 16, 1820.

The sisters at Brainerd, to their sisters of the Burlington Beneficent Society, send Christian salutations, and present their most humble thanks for their kind expressions of love and benevolence manifested in the very acceptable articles presented by them for the use of the school, which we received with several others in good order on May 8th. But more especially do we feel that our humble gratitude, our praise and adoration, is due to our Heavenly Father, who is so rapidly spreading a spirit of missions, a spirit of love and liberality, among Christians of every name, and causing all to unite in the same work of love to perishing immortals. Dear sisters, how highly privileged are we who

live in this glorious day? a day replete with wonders. How admirably do we behold that Heavenborn charity, that sweet unison of soul, that spirit of love, and benevolence so universally prevalent at the present day stand against all opposition, winging its way to every dark corner of the earth, and bringing forward that glorious reign of the Sun of Righteousness, when he shall have the heathen for an inheritance, and the uttermost parts of the earth for a possession. The mission here continues to prosper, and a thirst for instruction appears more and more prevalent in the nation at large. We have now three local schools established, and many more might be, if there were teachers to supply them. Let us have your prayers that the Lord will carry on his work and increase it more and more. Did time permit, I could give you many interesting particulars with respect to the schools and mission at large; but I can only be brief, and refer you to other means of information. We have a delightful task in teaching the dear children under our care in the various branches; But it is an arduous one, and requires our continual application. My former most familiar friends and correspondents are almost wholly neglected by my pen, from a conscientious regard to duty. In haste, in behalf of the sisters, I subscribe myself yours in the bonds of the Gospel.

SARAH HOYT,

REVIVALS OF RELIGION

IN COVENTRY, CONN.

For the Religious Intelligencer.

MR WHITING,—The General Association of Connecticut, at their last meeting, passed a vote, requesting each Minister in this State, in whose society there may be a Revival of Religion, to send a narrative of the same accompanied with his name to the Editor of a periodical work for publication.

In compliance with this request I commit to your disposal the following account of a revival in the Society of North Coventry.

Yours.

GEORGE A. CALHOUN.

North Coventry has been repeatedly blessed with seasons of reviving from the presence of the Lord. In 1814 a goodly number were hopefully born of God, and professed their faith in Christ.

From that period to the commencement of the present "work of grace," there appeared to be almost a cessation of Divine influence. Though very general attention was given to the ministrations of the Gospel, yet the children of God were evidently languid in their affections, and impenitent sinners felt secure in their sins. During this time, but small accessions were made to the Church, many were removed, and the number of professed believers much diminished. In April, 1819, a meeting of the Church was appointed, for the purpose of making free inquiry of the members respecting their personal views and feelings on the subject of religion. Between 30 and 40 only attended. All the male members present acknowledged that they were unusually insensible to spiritual things. At this meeting, the darkness in which we groped appeared so great, hope was indulged, that the dawn of day was not far distant. In the following month a meeting was appointed for those who were desirous that God would revive religion among us. About 100 assembled. Many persons who did not consider themselves "fellow-citizens with the saints, and of the household of God," manifested an interest in this meeting, by giving their attendance; while others who belonged to the church were, by an examination of their hearts, brought to the conclusion, that they were not among the number of those for whom the appointment was made. Addresses were made to most of the assembly personally, and they were attended with much feeling on the part of those addressed. Our prospects now began to brighten. It was apparent that a few Christian persons were deeply affected in view of the spiritual declension which had obtained in the Church, and were excited to unusual fervency in prayer for the operations of the Holy Spirit.—We soon discerned, as we supposed, "a cloud, like a man's hand," rising above the horizon, yet no person was known to be labouring under conviction of sin. The signs of the times received the vigilant attention of the friends of Zion, and some, it is believed, were in earnest supplication "waiting for the consolation of

Israel." Near the close of the month, at a social meeting remote from the centre of the parish, the Lord manifested his presence. No individual remained during the services unaffected; and it was at this time ascertained that 3 persons were distressed in mind. A few days afterwards, a second meeting was held in this part of the parish. Eleven persons were found to be subjects of serious impressions, and to the very great comfort of engaged Christians, one was found to be "rejoicing in hope." But the followers of Jesus were not as yet sufficiently humbled. The Lord at once darkened our prospects, and the accomplishment of his benevolent work in convicting and converting sinners, was, for a time, suspended. The impressions of those who had been anxious to gain an interest in Christ, were, in a great degree, erased. The fact was communicated to a circle of persons convened for religious purposes, it was ascertained that for a season past they had not felt so lively an interest at the throne of grace, as at a previous period; and resolutions were formed to devote a certain portion of time to special fasting and prayer.—The work of the Lord soon recommenced. The 11 persons before mentioned were brought under pungent convictions, hopeful conversions followed; and before the month of June closed, 14 persons were made to "rejoice in God." Of this number 2 only were males, and all resided in the western section of the parish. Other parts of the society shared not in the blessing, which was the occasion of much solicitude in the minds of the pious, and, we trust, led them to God with humble requests.

The opening of the month of July was accompanied with signal displays of the power and goodness of God. His operations declared, that in the progress of his work, he was not limited by bounds or obstructed by an opposing stupidity. He no longer confined the displays of his grace to the section on the west, or to the female sex; but he laid his powerful and merciful hand on persons in different sections, and of both sexes. The little band of those who had recently been taught to pray, and praise God

rapidly increased in number. The calls of the natural harvest for labourers were not sufficiently urgent to keep persons from meetings for social worship. Not a small number through the busy season of the year punctually attended our occasional lectures. The months of July and August will long be remembered by the present generation of this place. The solemn aspect of our assemblies on the Sabbath, the silent attention given to the preaching of the Gospel, the lively expressions of joy beaming from the countenances of some, the marks of deep sorrow exhibited by others; the praying circles, and the crowded conferences, will not soon be forgotten. On these months 25 or 30 were made hopeful subjects of Divine grace. Though plentiful our natural, yet more precious our spiritual harvest.

Soon after the commencement of the month of September, the great excitement which had been produced, in a degree subsided. Curiosity had been gratified, and sympathy operated less powerfully; but still the work of the Lord was going forward. Instances of conversion were not unfrequent, and new cases of conviction occurred until some time in October; but before the close of the month, the work was to appearance stationary. The blessing designed for us this season, had not, however, all been bestowed. The servants of the Lord had not yet become weary in His service. Their eyes were fixed on the first Sabbath of November, and they were in prayer for a manifestation of His presence on that day. The day arrived, and 40 persons, on a profession of their faith, were received to the communion of the Church. The scene was interesting and solemn. The house of worship appeared to be filled with the presence of the Lord, and a wonderful descent of Divine influence to have been granted. The children of God were revived, and sinners convicted. It was indeed good to be there. It is animating to call to mind the transactions of that day. Soon after, as we trust, a number of persons experienced a change of heart. The succeeding winter has pleasantly passed away. An interesting at-

tention has been given to the concerns of the soul. We have enjoyed seasons which in some respects resembled those when Christ was sensibly present, and said to his worshippers, "Peace be unto you," and we hope the God of peace, in a special manner, has dwelt among us. Sixty-seven persons have been added to our Church, and a number, who were considered fruits of this revival, have not yet publicly "subscribed with their hands unto the Lord, and surnamed 'themselves' by the name of Israel."—It is good to witness the stately goings of the Lord, and our souls should bless his name. But does our love begin to wax cold, and are we less mindful of his benefits?—"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

Postscript of a letter to the Editor, from the Rev. J. Treat, dated Windham, Ohio, 22d June, 1820.

The Lord has not forgotten to be gracious. He has, within a few months past, visited a number of towns in this vicinity with the special influences of His Spirit, and many, it is believed, have become new creatures in Christ. The good work has recently commenced in Euclid, Cayahoga county. Already there are about fifty rejoicing in hope of the glory of God. O may the blessed work spread and prevail, and multitudes become the subjects of the all-conquering and glorious grace of the Gospel.

MRS. FRY.

The following letter, from the Philadelphia American Daily Advertiser, describes an affecting visit of Mrs. Fry, to the Female prisoners in the jail of Glasgow, Scotland;

Copy of a letter to Mrs. Fletcher, of Edinburgh, from a lady in Glasgow.

Mrs. Fry's manner and voice are delightful, and her communication free and unembarrassed. She met, by appointment, several of the magistrates, Mrs. Ewing, and a number of ladies at bride-well. She told, them, with much sim-

plicity, what had been done at Newgate, and proposed something similar, if it should be found practicable, in Glasgow. She entered into very pleasing conversation with every one: all were delighted when she offered to "speak a little to the poor women," but the keeper of Bridewell said he feared it was a dangerous experiment, for that they never, but by compulsion, listened to reading, and were generally disposed to laugh and turn all into ridicule. She said she was not without fear of this happening; but she thought it might give pleasure to some, and would serve to show the ladies what she meant.

The women, about an hundred, were then assembled in a large room, and when we went in, seemed astonished, misdoubting, and lowering.

She took off her little bonnet, and sat down on a low seat, fronting the women, and looking round with a kind and conciliating manner, but but with an eye that met every eye there, she said, "I had better tell you what we are come about;" and she said, she had to do with a great many poor women sadly wicked—more wicked than any now present, and how they had recovered from evil. Her language was often Biblical, always referring to the Saviour's promises, and cheering with holy hope those desolate beings. "Would you like to turn from that which is wrong? Would you like, if ladies would visit you, and speak comfort to you, and help you to be better? You would then tell your griefs—for they who have done wrong have many sorrows."

As she had read them the rules, asking them always if they approved, they were to hold up their hands if they acceded. At first we saw them *down*, and many hands were unraised—but as she spoke tears began to fall. One very beautiful girl, near me, had her eyes swimming in tears, and her lips moved as if following Mrs. Fry. An old woman who had her Bible, we saw pressing upon it involuntarily, as she became more and more engrossed. The hands were almost ready to rise at every pause; and these callous and obdurate offend-

ers were, with one consent, bowed before her. In this moment she took the Bible and read the Parables of the Lost Sheep, and the piece of Silver, and the Prodigal Son. It is not in my power to express to you the effect of her saintly voice speaking such blessed words.

She often paused and looked at the "poor women," as she named them, with such sweetness as won all their confidence. As she applied, with a beauty and taste, such as I never before heard, the parts of the story, "His father saw him when he was yet *afar off*," &c. A solemn pause succeeded the reading, and resting the large Bible on the ground, we saw her on her knees before the women. Her prayer was soothing, and elevating, and the musical voice, in the recitative style. I felt it like a mother's song to a suffering child.

Glasgow Bridewell was visited by E. Fry, 9th mo. 10th, 1819:

BENEVOLENCE.

The cry of the heathen has entered into the ears of the Lord of Sabaoth; and some of his children have also heard the appeal that has been made by our missionaries in behalf of the poor youths in India, who often apply to them for instruction; many of whom they are obliged to deny this boon of mercy, for *want of funds*. The Hartwick and Fly Creek Benevolent Society, in Otsego Co. N. Y. have undertaken the education of *five* of these immortal beings, and have forwarded Funds for that purpose. They purpose to include one Female in the number. And agreeably to the request of our Missionaries, have forwarded names for the whole.

If each community of equal population would form associations and follow this praise worthy example, how soon might India be filled with Missionaries—how many immortal souls might be reclaimed from everlasting ruin and trained up for glory.

NOTICE.

The Annual Meeting of the Female Auxiliary Bible Society of New-Haven and its vicinity, will be holden at the Lecture-Room in the the North Church on Wednesday August 16th.

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